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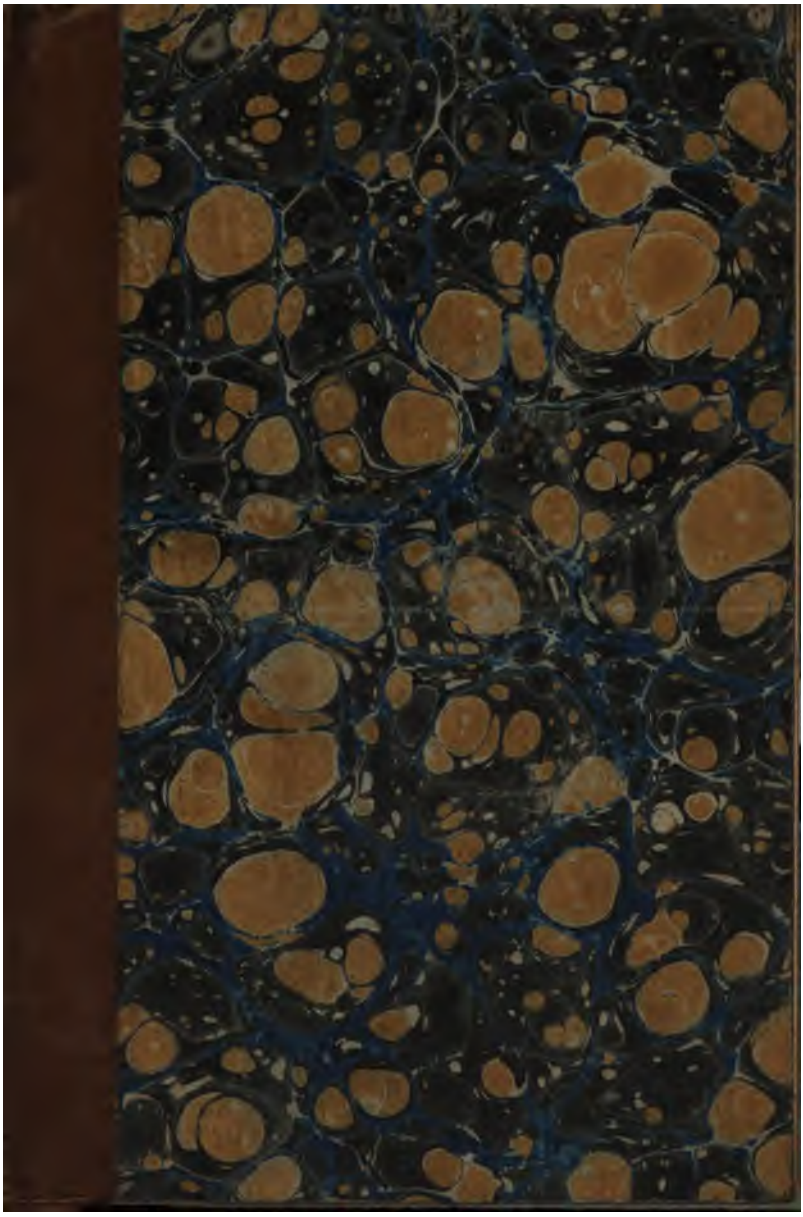

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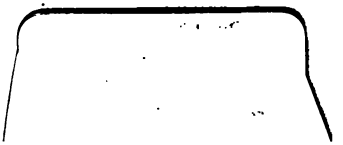

THE

Matin Bell:

OR,

THE CHURCH'S CALL TO DAILY PRAYER.

THE

Matin Bell:

OR,

THE CHURCH'S CALL TO DAILY PRAYER.

BY RICHARD,

LORD BISHOP OF DOWN AND CONNOR AND DROMORE.

"OPEN ME THE GATES OF RIGHTEOUSNESS: THAT I MAY GO INTO THEM, AND GIVE THANKS UNTO THE LORD.

"THIS IS THE GATE OF THE LORD: THE RIGHTEOUS SHALL ENTER INTO IT." PS. CXVIII. 19, 20.

"WE PRAISE THEE, O GOD: . . . . .

"DAY BY DAY: WE MAGNIFY THEE."

TE DEUM. *In the Church's* ORDER for MORNING PRAYER, *daily to be said and used throughout the year.*

OXFORD,

JOHN HENRY PARKER;

AND 377, STRAND, LONDON.

MDCCCXLVIII.

OXFORD:
PRINTED BY I. SHRIMPTON.

HARD BY AND IN SIGHT OF THE SPOT,

WHERE

CRANMER, RIDLEY, AND LATIMER

BORE THEIR LAST TESTIMONY

TO THE TRUTH OF GOD AS SET FORTH BY

THE ENGLISH REFORMATION,

IN THE FORMULARIES OF WHICH,

AS IN THE LITURGIES OF OUR LORD'S PRIMITIVE CHURCH,

THE PRACTICE OF DAILY PRAYER IS

A PALPABLE, AN UNQUESTIONABLE, AN ESSENTIAL,

AND AN INDEFEASIBLE INGREDIENT:

THE FOLLOWING LINES,

THE PRINCIPLES OF WHICH THE AUTHOR

THANKFULLY ACKNOWLEDGES TO HAVE BEEN

ALWAYS FAITHFULLY REALISED IN THE PRACTICE

OF HIS

ALMA MATER,

AND WHICH HE EARNESTLY PRAYS MAY CONTINUE

BY GOD'S BLESSING TO BE SO REALISED;

ARE PRESENTED TO THE UNIVERSITY OF OXFORD,

UNDER WHOSE AUSPICES, FIFTY-FIVE YEARS AGO,

HE COMMENCED HIS THEOLOGICAL STUDIES,

AND OF WHOM HE GLADLY EMBRACES THIS OCCASION FOR

EXPRESSING HIS GRATEFUL AND AFFECTIONATE REMEMBRANCE.

Broad Street, Oxford,
May 31, 1848.

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PREFACE.

It is not impossible that the following stanzas may fall into the hands of some, who may be not fully apprised of these particulars in the Church's Book of Common Prayer.

1. In the Preface "Concerning the Service of the Church," it is directed that "all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause."

2. "And the Curate that ministereth in every Parish-church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-church or Chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that

the people may come to hear God's word, and to pray with him."

3. Introductory to the Services is the following title and direction. "THE ORDER for MORNING and EVENING PRAYER *daily to be said and used throughout the year.*" This is the title: the direction is, "The Morning and Evening Prayer shall be used in the accustomed place of the church, chapel, or chancel," &c.

4. Before the Morning Service the title runs, "THE ORDER FOR MORNING PRAYER, DAILY THROUGHOUT THE YEAR."

5. For the Evening the title corresponds, "THE ORDER FOR EVENING PRAYER, DAILY THROUGHOUT THE YEAR."

6. In the Ordination of Priests, the candidate is interrogated by the Bishop, and promises, that he will give "faithful diligence so to minister the doctrine, and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received the same according to the commandments of God." The foregoing directions

"concerning the Service of the Church" are included in her discipline.

7. On the same occasion, a promise is given concerning the same discipline, "that he will teach the people committed to his cure and charge with all diligence to keep and observe the same:" the discipline, namely, which includes the Church's daily Prayers.

8. In the Consecration of Bishops the same promises are repeated, which were made on Ordination to the Priesthood.

9. In the 14th Canon, "Concerning the prescript Order of Divine Service," an injunction is comprised for the strict observance of that service, which contains, as hath been noticed, "the Morning and Evening Prayers, to be said and used daily throughout the year:" and to this canon the bishops and other clergy of the Church subscribe their assent.

It appears to the present writer that a general observance of the orders of the Church, in respect of daily Prayer, is bound upon the consciences of the

clergy, by special stipulation, no less than by the Church's authority. On several occasions, therefore, as an officer of the Church, he had endeavoured to enforce on others the duty of obedience: especially in a volume entitled "Religio Quotidiana," wherein he set forth the laws of the Church, and the examples and sentiments of distinguished Churchmen and Churchwomen of earlier times. The present publication has a similar tendency: for, as the excellent George Herbert says in his "Temple,"

> "A verse may catch him who a sermon flies,
> And turn delight into a sacrifice."

With these preliminary remarks in his mind, the reader will understand more readily some of the allusions that follow.

"And they continuing daily with one accord in the temple."

The Matin Bell.

I.

MORNING ORISONS.

1.

"Sweet is the breath of morn, her rising sweet
With charm of earliest birds[a]," which, now awake,
Morn's sweet return with gratulations greet,
In holt and heath, on meadow and in brake,
By reed-fring'd runnel, by the mountain lake:
Now on the very confines of the dark,
Thrush, blackbird, linnet, ever varying, make
Earth's surface ring with harmony: and, hark!
Sings at heaven's gate aloft the many-mingling lark.

[a] Milton's Par. Lost.

2.

Yes, 'tis indeed as instinct prompts the note,
To gratulate the morning's sweet return,
These little chantors pour the tuneful throat;
Yet wise it is and fruitful to discern
Beneath a sign significant; and learn,
How, when they thus their matin anthem sing,
'Tis as if nature's flame within should burn,
And prompt their morning orisons to bring,
Nature's sweet offerings due to nature's bounteous King.

3.

And are there none, but things of reason void,
And speech articulate, from whom alone
For blessings every matin-tide enjoy'd,
Should note of praise each matin-tide be shewn?
Of those who speak and reason, are there none
Who, as the morning's sweet return they hail,
Owe not to Him their morning orison,
Who, when the dawn concludes the nightly tale,
Bids o'er night's shadowy tribes the answering beams prevail?

4.

Say, are there none, from whom the private thought
Is due, the lonely chamber's offering now?
Who can alone the good, by morning brought,
In fulness feel, with meet return avow?
And are there none, whom God instructeth how,
In household worship join'd, to bend their knees;
Who should their knees in household worship bow,
That thus our heavenly Father it may please,
With common good to bless, from common suffering ease?

5.

And are there none, whom more extensive tie
Forth from their home by common band invites,
Of pastoral care, parochial sympathy,
One common worship, sacramental rites?
Whom day by day their careful parent cites
The matin hymn of thankfulness to share;
Whom day by day the stated call unites
The voice to meet of her maternal care,
With thanks, and psalm of praise, and intermingled pray'r?

II.

THE CHURCH BELL.

6.

Hear ye with warning note the daily bell,
Which tells its tale from yonder sacred tower
To willing ears and hearts: to them to tell
Of matin lauds the aye-recurring hour;
Duly as nature with instinctive power
Wakens the birds, to those, the better choice
Chosen who have, more sweet than from the bower
Of vernal trees, the bird's awaken'd voice,
That 'mong the branches sing, and make men's hearts rejoice.

7.

Hark to that warning bell! No casual sound
Uncertain, hanging on capricious will
Of him who serves; but on his conscience bound
By holy Church, by his engagements still
Her rites to practise, her commands fulfil:
Absence unless, or reasonable need
From urgent cause, or health infirm and ill,
Impose a just obstruction, and impede
The Church's sacred law, the pastor's duteous deed.

8.

Unless perchance, O let it not be known
Abroad in haughty Gath's imperial hold,
Or in the alien streets of Askelon!
How recreant sons of faithful Israel's fold
Have caused the warning bell to sleep untoll'd;
Because forsooth the matin rites to use,
With scorn presumptuous, or indifference cold,
They in the worship of the Lord refuse,
And pleasure, sloth, or gain, their daily idols choose.

9.

Yet well it is, the faithful few to cheer
With welcome greeting to the house of prayer;
And well it is, to let the many hear,
How God is daily worshipp'd then and there:
And who can tell, but now and then a care
For better things the Church's daily toll
May rouse in thoughtless minds, once made aware,
How vain at best and profitless, the whole
Of this world's gain compar'd with one man's forfeit soul!

10.

And well it is, the pastor's voice should reach
From house to house at some convenient time;
And to the assembled flock in season preach,
With nature's thoughts how Law and Gospel chime:
And how from age to age, from clime to clime,
The best of men were aye the first to sing
The praise of Nature's God; and in the prime
Of each reviving day their homage bring
Of joy, and thanks, and psalms to their salvation's King!

III.

DELIGHT OF COMMON WORSHIP.

11.

For who, to whom that precious gift is given,
God in His church to worship day by day,
Would spurn, if rightly weigh'd, that boon of heaven,
Nor count it grief, if worldly aught should stay,
Pleasure or gain's inopportune delay,
From God's assembled saints his willing feet:
And from that place of witness turn astray,
Where God avouchèd hath His chosen seat,
And Christ vouchsafes His flock, though "two or three," to meet.

12.

'Tis sweet to see a vast assembly stand
In Salem's gates: their pomp of worship see:
Together see them lift the adoring hand,
Together see them bend the suppliant knee;
And in one heart and in one voice agree:
But sweet it is the sight to witness, where
Though but a few assemble, "two or three,"
In truth assembled: Christ is ever there;
There is the Church, and "God is in the midst of her."

13.

No sweeter pleasure to the soul devout
Does common rite of pure religion cause,
Than simple week-day services, without
Attractive trappings, to God's holy laws
Obedient. Thither nor the crowd's applause,
Nor thoughtlessness in lifeless form disguis'd,
Nor vague conceit, nor idle custom draws;
But faith sincere, and reason well advised,
And for its sacred fruits the sacred ritual prized.

IV.

THE CHURCH'S DAILY FORM.

14.

Sweet is the worship of the *contrite heart*,
Who will, be present, and who will, be not;
Mercy can God, and grace, and peace impart.
And there is He, to hear the humble thought
In prayer express'd; to cleanse the guilty spot,
Confess'd, abjur'd, repented; to release
The bonds of sin, to grant the grace besought;
To bid the sting of suffering conscience cease,
And bless with present grace, and hope of future peace.

15.

Sweet is the worship of the *grateful song!*
Whoever hears it not, yet God can hear.
Needs not assisting crowd; howe'er belong
Life to consentient voices, yet His ear
Is ope to simpler sounds. The prison drear
Heard but the chanting of the saintly twain,
When Paul and Silas sought their hearts to cheer [b]
With midnight song of praise to God, full fain
To trust in God that He would hear and bless the strain.

16.

Sweet is the worship of the *pensive soul,*
Which loves to "read, mark, learn, and learn'd digest,"
The fruitful doctrines of God's sacred roll,
By His own servant, in His house addrest
To those who come to hear it there, and blest
By His good Spirit. Howsoe'er conferr'd,
Profit it may: but still we deem it best,
To seek, as bids His Church, His holy word,
When by His Priest proclaim'd, and by His people heard.

[b] Acts xvi. 25.

17.

Sweet is the worship of the *solemn Creed*,
" Form of sound words[c]," where, what at first avow'd
The chosen twelve, they " once for all[d]" decreed
The Church's canon, and the Church allow'd ;
And still maintains among the united crowd
Of all her congregated tribes profest :
By all and each with voice distinct and loud
Of *him* and *her* the one " Belief " exprest,
As lodg'd by *him* or *her* within the faithful breast.

18.

For 'tis no chance fortuitous which vests
Her Creed in form of individual speech ;
Of all the common symbol, yet it rests
A sign peculiar of the faith of each :
That each his own may publish, nor impeach
Another's pureness : while the Church is told,
On each believer's pledge, that, what to teach
Professeth she, the children of her fold
Train'd by her watchful care, as Christian soldiers, hold.

[c] 2 Tim. i. 13. [d] Jude 3.

19.

Sweet is the worship of the *humble pray'r*,
From us below to Him who reigns above:
Which casts on God alone all anxious care,
In Him confiding who alone is LOVE:
In Him confiding, evermore to prove
For us, for all, our souls' and bodies' weal:
For all, for whom, though absent, we behove
The wish fraternal in our prayers to feel,
That God all good may grant, and all their sickness heal.

20.

Sweet is the worship of the *thankful tongue;*
Not only such, as speaks the answering heart
In form of "psalm, and hymn, and holy song,"
With voices now combined, now part by part
Alternate, link'd by music's pleasing art:
But such as speak of hearts consentient, when
One voice, the Church's organ, says apart
Her mind; and youths and maidens, women, men,
Take up the closing sound, and add the loud "Amen."

21.

Sweet is such worship to the little flock,
The Church's sons and daughters, who with eye
To meek obedience yielded, on the Rock
Of faith, and hope, and holy love rely:
To them it little skills, if low or high,
Many or few, accompany their way;
Their duty know they, dare who will deny,
Firm by the Church, as God prescribes, to stay,
With praise, and thanks, and prayer, and service day by day.

22.

And slight their care, to "itching ears" addrest,
Though strains of pulpit preaching none succeed;
Of God's own book the preaching is the best!
Preaching's no part of worship: it may lead
To good, if well conducted: yet indeed,
'Tis but man's voice. How fit to be preferr'd,
The Church's mind we not obscurely read:
Lo! for one sermon at her bidding heard,
Twice seven times are we bid to "pray, and hear God's word."

VI.

A VALEDICTION.

23.

And so farewell to yonder sacred tower,
Seated hard by the pastor's parsonage,
Of small regard to see to and of power
Can hardly dare the curious mind engage
To search for reliques of a learned age:
But not of interest void, to such as deem
All solid learning rests with counsel sage
And virtuous action; and whate'er may seem
Aught else, it is in truth but a deceitful dream.

24.

The time *will* come, when they who strictly strove
To hold the pathway by their God design'd,
And by His Church's prescript law to move,
Subservient still to His all-ruling mind,
In acts of service, pray'r, and praise, shall find,
That He, their own, that He, the Church's Lord,
Their GREAT EXAMPLAR, in their hearts enshrin'd,
Own'd by their actions, by their lips ador'd,
Has been, and is, their own "exceeding great reward."

25.

The time *may* come, when they, who warmly spake
Him in His *Word* to praise, and yet could dare
Him in His *Church* to praise not, but forsake
His stated service in "HIS HOUSE OF PRAY'R,"
May feel the hour at hand, when they would spare
Much of inactive sloth, or vain delight,
Much of self-will, self-glory, to repair
The lack of honour, the unthankful slight,
Put on the Church's Lord at each returning light.

26.

Let such be warn'd and ponder! I for one
Would judge them not, but, as a friend, advise:
To Him be judgment left, with whom alone
The pow'r to see, the right to sentence lies!
Yet, as the wonted morning lauds arise
From early birds, and the Church answers well,
Wont in devotion's strains to sympathize,
I seek to break the lures of worldly spell,
And join my warning voice to yonder parish bell.

27.

O might the bell, which bids the notes awake
Of social worship each returning light,
No less its turn commemorative take
Of common blessing each returning night:
That, as the days with never ceasing flight
By God's decree successive pass along,
Evening and morn may, as at first, recite
His praise who made them; and His Church prolong
The matin anthem now, and now the evensong!

VI.

SUBJECT EXEMPLIFIED.

28.

Who knows not, who? when the world's age was young
And man new-born in Eden held abode,
That work of grace "by stars of morning sung,"
And "joyful shouting of the sons of God[a]:"
At once the great Creator's edict showed
His will primeval, that a day of rest
Was week by week for His creation owed,
By Him of worldly labour dispossest,
By Him His own proclaim'd, and sanctified and blest?

[a] Job xxxviii. 7.

29.

Who knows not, who? when GOD'S INCARNATE wrought
That greater work of grace for man restor'd
To life anew; and, by His angels brought
Forth from the tomb, to heaven triumphant soar'd
To God's right hand, believ'd on, lov'd, ador'd;
How His vicegerents, seal'd by His behest,
Mark'd week by week, the memory of their Lord,
His lordly sway by His own day confest,
And with Creation's kept Redemption's holy feast?

30.

Who knows not, who? when by His graven book
The tribes of Israel God with laws supplied,
How for Himself the weekly rest He took,
And from each week-day cares a part beside,
To worship due each morn and evening-tide[f]?
And how her debt the Church of Israel paid?
And how her younger-born, the Christian "Bride,"
"Glorious within[g]," her worship fair display'd,
Daily, in clothing wrought of tissued gold array'd?

[f] Exod. xxix. 38, 39. [g] Ps. xlv. 14.

31.

Who knows not, how with God's appointed days
The Hebrew Church her solemn feasts combin'd,
By Christ approv'd : and with her Saviour's praise
His one Church Catholic succeeding twin'd
Thanks for His humble saints : and how her mind
Declares our holy Mother, not asham'd
To speak with honour meet of men design'd
Her, and her children's, guides, however blam'd
In evil days, perchance by evil tongues defam'd.

32.

But yet, howe'er the festal days come round,
And more or less the Church's care demand,
To train her tribes on consecrated ground,
In seemly memory of God's sainted band ;
Her work-day rites, with kind precaution plann'd,
And temperate zeal, continually bespeak
Her children's charge, for some brief space to stand
Above the world ; God's sanctuary seek ;
And mark with pray'r and praise each day in every week.

33.

The Church gives charge, yet who her charge obey ?
The Sunday goes, the Sunday comes again.
But week by week meanwhile, and day by day,
Save with a few of more devoted strain,
In mute abeyance lies the Church's reign ;
No Christian gatherings mark a Christian state,
No Christian worship tells a Christian fane :
Christ's presence there nor priests nor people wait,
Nor speaks the warning bell, nor opes "the righteous gate[h]."

[h] Ps. cxviii. 19.

VII.

A CONTRAST.

34.

Seems it not strange, that they in dim eclipse,
Or twilight dusk, or still obscurer night,
Who call on God with precatory lips,
Romish, or Pagan, Moslem, Israelite,
Should daily use the oft-repeated rite:
Whilst we, who walk in the serenest air
And sun-bright lustre of meridian light,
To the known Fountain of that radiance bear
None but our weekly dole of tribute scant and spare?

35.

Seems it not strange, that aliens from the faith
Of Christ, our blest Redeemer, should erect
Such rules of worship as His gospel saith
Men ought to follow always, nor neglect
Pray'r without fainting: whilst His own elect,
We whom He speaks to, we who aye profess
His words to mark obediently, reject
The rule of prayer unceasing, nor express
Our daily trust in God, God day by day address?

36.

Time was, when they who walk'd as it became
The Church's sons and daughters, and with true
Reverence and love confest their mother's claim
From Rome's insidious wiles revived anew,
Her goodness cherish'd and her value knew;
They, oft as eve 'gan spread her twilight veil,
They, oft as morn the fading shades withdrew,
On Him, who bade or morn or eve prevail,
Call'd with the Church, and bade their Father's goodness hail.

37.

Then for brief space, as the bell toll'd, surceas'd
Craftsman's and artist's skill: the merchant then
Paus'd from remitted toil awhile releas'd,
The sturdy rustic, decent citizen;
And noble dames, and honourable men,
The steel-clad warrior, and the ermin'd sage,
And who the truncheon wielded, who the pen,
Grave statesman, baron bold, and courtly page,
Were fain with God to keep the Church's plighted gage.

38.

What choicest names the rich historic tome
Of saintly Edward, great Eliza fill,
Or his, the learned Scot; or his, whose doom
Bids loyal hearts with indignation thrill:
Those names, renown'd for earthly greatness, still
For rites religious hold the like renown;
And, jealous still for God's majestic will,
The Church beheld each crowned head bow down
With her in daily pray'r to one superior crown.

39.

Churchman as Statesman, then wise Burleigh shined;
Sydney and Hyde, both father, each, and son;
Sagacious Bacon's comprehensive mind;
And Wentworth, great on his vice-regal throne,
Great on the block: and he who made our own,
Fairfax, the wealth of Tasso's tuneful page;
Well-learned L'Estrange; well cultur'd Evelyn, known
For blameless courtier, philosophic sage,
And artless Walton's strains of narrative old-age.

40.

Nor lacks there female loyalty the while,
Most found, when sought, in calm sequester'd life;
Yet lacks there not of honourable style.
Bear witness, Lettice, noble Falkland's wife!
Bear witness, Anne, in England's days of strife,
High Clifford's child, by factious men beset!
But love for God, in loyal bosom rife,
And duty to God's Church, within her met,
More bright than gems that graced her triple coronet [h].

[h] Lettice, Morrison by birth, married to Lucius Cary, Viscount Falkland; and Anne Clifford, Countess Dowager of Dorset, Pembroke, and Montgomery, were exemplary Church-women in the 17th century.

41.

Yet wherefore dwell on individual proof
Of due submission to the Church's care?
Law ruled the general use. Who stood aloof,
Such need be marked for conduct strange and rare.
The morning came: and came withal of pray'r
The stated season. Absence was a slur
On man or woman. Who was wanting there,
Would oft belike in sober minds incur
Sloth's, or neglect's at least, or irreligion's blur.

42.

But ancient piety is waxen cold!
Suffices now that we our homage pay,
Not every morn, as wont in times of old,
And every eve, nor even day by day;
But week by week suffices us to say
The Church's sabbath prayers, and count it fair,
If once a week, on God's own holy day,
Religion's rites nor morn nor eve we share,
But feel content for God one noon-tide hour to spare.

43.

Not thus when God His law on Israel bound,
Did Israel's tribes their daily rites decline:
Not thus, when Christ vouchsafed His Church to found,
Did Christ's Church Catholic those rites resign:
Nor durst corrupted Rome from stated sign
Of daily solemn worship turn away;
Nor, O my country's Church, the wrong was thine,
Thy sons and daughters in their course to stay
Of honour to their God, His service day by day.

VIII.

THE CHURCH JUSTIFIED.

44.

Not thine the wrong : for when with light restor'd
Thou o'er the realm a second dawn didst fling,
Such vows, as erst thy prime of life had pour'd,
Each morn and eve thou bad'st thy children bring,
Perpetual offerings to the Eternal King :
Each morn and eve thy children bad'st, despite
All proud self-will, all rash imagining,
Perpetual vows of daily duty plight,
And day by day maintain the unmutilated rite.

45.

Not thine the wrong: for thou didst aye direct
Thy priests and people to set forth His nam e.
Not thine the wrong: but theirs, who did neglect,
People and priests, to vindicate His claim,
Like traveller led by some delusive flame
Astray to wander wide o'er bog or fen;
Till they, who kept the rightful course, became,
Beeause that course they kept with steadfast ken,
A by-word and a jest, the scorn of worldly men.

46.

Yet still be mine to serve thy holy laws,
Subservient still to God thy Saviour's claim,
If so my waning taper, as it draws
Nigh to its close, with no uncertain aim
May shed a lucid and unflickering flame:
So might I stand on my sepulchral stone,
As one, who, conscious much of fault and blame,
Yet wish'd to live the Church's faithful son,
And, what in youth he vow'd, durst not in age disown.

47.

Christ's doctrine, discipline, and means of grace,
As the Church holds, her stewards vow to preach :
As the Church holds, each in his proper place,
Bishop and Priest have vowed their flocks to teach[1]:
Vows are not made to cheat and overreach
The Church, as if they were but bands of straw ;
A Christian owes sound uncorrupted speech :
Vows of obedience, slighted, are a flaw,
That mars the Christian truth, degrades the Christian law.

48.

And therefore 'tis, that thus with cautious heed
The Church's mind my warning words declare ;
And therefore 'tis, for her my warnings plead
With those, o'er whom the pastoral staff I bear :
Nor me much moves it to diminish'd care,
Though much it moves me to regret and woe,
That some with slight, or sneer, or scoffing air
Think scorn of duty to the Church, and so
In their weak brethren's path a stone of stumbling throw.

[1] Ordination Services.

49.

Yet yield I not the right, while lasts the power,
To raise for sacred law the watchman's cry:
"Sons, daughters of the Church! Behold the hour,
Not in unheedful apathy to lie,
Or in the Church's face still less to fly!
DISLOYALTY IS SIN. Who wilful err,
Theirs is the unduteous servant's penalty:
But peace be theirs, who from their mother bear
Her rule by God assign'd, and honour Him in her!".

IX.

PRAY FOR THE PEACE OF JERUSALEM.

50.

Alas for us, lov'd Church ! that disregard
Of nature's, reason's, law's, and order's reign,
Meet object should be deem'd of high reward !
That disobedience fair renown should gain !
That meek obedience should be holden stain
On Churchman stamp'd, as one, who traitorous ran
His period, not thy pillars to sustain,
As Churchman ought ; but with opprobrious ban
Of superstition base, a Rome-devoted man !

51.

O pray we then for thy returning peace!
All those, who love thee, may God's presence bless!
Be theirs sincere religion's rich increase!
Be theirs the beauty fair of holiness!
By all, whose lips thy one true faith confess,
Be thy pure courts with feet united trod!
Be theirs thy daily worship's joint address!
Be theirs the social homestead's calm abode!
And ever rest on them the blessing of their God.

"Martha, Martha, thou art careful and troubled about many things;
"But one thing is needful, and Mary hath chosen that good part."